/15 cont./

462 morocco-leather (tsush) so popular with foreigners; this tsush
[281] serves in Abkhazia for bedding in summer. The men make
[513] beautiful spoons out of wood and animal horns. Many hunters
[912] kill seven or eight bears a year, but do not sell the skins. In
437 general buying and selling in Abkhazia are done by barter;
money is not used in these cases.

433 The main sources of food of the Abkhaz are agriculture,
[031] cattle-breeding, and to a certain extent, apiculture. In the
[541] foothills the Abkhaz often possess as many as 200 and more
beehives. Nowadays they sow maize and occasionally wheat.
A few years ago, gomi (ghomi) /millet/ was considered the main
and most widespread cereal, but now maize has completely
supplanted it. Besides this, tobacco, cotton, flax, hemp, and
vegetables are sown, but in limited quantity and only for home use.

233 Cattle constitute the main wealth of the Abkhaz; in
[556] their opinion this is the main support of the life of man; it is
what feeds him, makes him grow, and preserves him. The
Abkhaz cannot conceive of life without cattle; one can somehow
manage to get along without bread, but not without cattle.
This conception is especially true of the herdsmen, of whom it
[262] may be said /16/ that they live almost exclusively on meat and
milk. To feed his herd, not infrequently consisting of no more
than two or three head of cattle, the Abkhaz, when grass gave
out in one place, would move to another place where grass was
easier to find, taking along his phatskha (hut of wattles). So it
[178] was until the last war; after that the main attention of the
[243] Abkhaz was concentrated on the sowing of maize, the export
of which is growing day by day.

342 The structure of the Abkhaz house, the phatskha, is simple.
In appearance it is round or rectangular. The walls of the
phatskha slope upwards and are woven together with thin nut-
twigs; on top of these rests a cone-shaped roof; the top of the
cone is tied together with willow-branches or twigs; the branches
are supported by little poles (dardzagini /see foreign text/). This
[824] simple structure is covered with ferns, reeds, or spear-grass
(Agrostis vulgaris).

/16 cont./

342 Another kind of phatskha, in the form of an irregular rectangular, is constructed as follows. Two chestnut poles are driven into the ground at the front door in such a way that the upper ends touch each other. The Abkhaz call them amakratl-khkva (scissors). On the side opposite the "scissors" another pole is driven in; a beam is laid on top of the "scissors" and this pole, and the roof rests on it. The roof of such a phatskha can be flat or sloping. Such a phatskha can be built in any size. A passage is made in front of it, and in the back there is a special com-
[233] partment for storing all kinds of utensils and for keeping the cattle in winter. The walls of the phatskha are not covered; only in winter are they now and then covered with ferns. Therefore the walls are easily penetrated by light, and at the same time by cold and rain.

354 Inside the house, in the middle of the phatskha, is the
[252] hearth (akhushtaara), made of clay or hewn stone. Above the
[415] hearth cast-iron kettles are suspended from the ceiling on hoops; in these the food is cooked. The Abkhaz try to maintain a permanent fire in the hearth. The smoke escapes through the roof, but on windy days it remains circling inside the room; therefore the phatskha, and especially the upper part of it, is
352 covered with soot. On one side of the phatskha there is a couch; near the hearth stands a long and fairly wide bench, which sometimes also serves as a couch. The bedding is arranged on the couch; nearby stands a trunk, where all the necessary articles are kept. On the wall hang a saddle, a whip, and some
415 of the /17/ weapons. In a corner, close to the wall, are the utensils for preparing ghomi; in this same corner are baskets for provisions, wooden or horn spoons and cups hang on the wall, while milk-pails and troughs, etc. stand on the floor. Basins and pitchers are rarely found; instead of a pitcher, a gourd is used. A few implements must be added to all this: a flat
• 412 stone used as a mortar, and a whetstone. And that is the whole domestic inventory of the Abkhaz of average means.

342 The large quadrangular phatskha serves as the main family
585 dwelling, while the conical one (khkvatsu) serves as a lodging for

A [754 cont.]
for guests and, in winter, for the livestock. The hearth lies in the middle; over it hangs the kettle and sometimes a chimney tapering sharply at the top. Next to it stands a long, wide bench, and against one wall a plank-bed made of boards, on which are the beds and a chest. In one corner are kept the whetstone, mortar stone, baskets, troughs, utensils for preparing millet and maize, milk bucket, cups and spoons of wood and horn, gourd containers, etc., and harnesses, saddles, and weapons hang on the walls.

Another type (khkwatsu) corresponds in purpose to certain pile-huts on east Serbian and east Macedonian farms: they are the sleeping huts for young married couples. They stand in the yard near the main house, are round and plaited of hazel switches, and the walls lean inward slightly. The roof is conical and bound at the top with willow twigs, and the whole hut is covered with reeds, ferns, dried weeds, and the like.

[755] In the yard, which is surrounded by a plashed hedge, there are, in addition, a summer kitchen of wickerwork, plaited granaries on piles (cf. Figs. 246, 247 [in untranslated portion]) for storing corncobs, a wine house with the wine press, barrels, baskets for the vintage, and the like. The latter are round, pointed at the bottom, about 60 centimeters high and 15 centimeters wide; a large hook is tied on at the top so that when the grapes are being picked it can be hung on the branches of the tall grapevines, like our fruit basket.

The Cherkess farmsteads likewise lie hidden in groups in [Fig. 447 appears here] copses of oak, beech, elm [Ulmen], elm [Elmen], ash, pear, and plum trees. The dwelling is built of mud bricks or wickerwork smeared with mud; the span-roof is covered with straw that is held fast by poles, and it often juts out in front one to one and a quarter meters as in the Balkan and Crimean Tatar huts. The stable usually takes up one side of the house, living space the other; a door on the long side leads to each of them. The interior furnishings are like those of the Abkhaz house; the hearth, however, is found here at an outside wall, and the wickerwork chimney hanging over it is pear-shaped and sticks out one and a half to two meters above the roof. In the yard there are also a larger winter stable for sheep

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[757 cont.]

K 233 The Kabardin still occupy themselves principally with the raising of sheep, goats, cattle, and horses, which have Arabic blood, are taller and more powerfully built than the C 241 Abkhaz horses, and are famous for their beauty and endurance. The other Cherkess have changed over more to agriculture since the end of the fighting with the Russians.

They clear the land that they wish to seed, burn off the grass in the spring, as is also done on the pastures and meadows, and then plow and harrow with the brush-harrow [Strauchegge] (see above, p. 686 [untranslated]); until recently there was no fertilization with manure. Earlier, when the land around a village was exhausted, they merely dismantled the huts and settled in another place.

C 256 While the grain is ground in a water or horse mill, millet is husked by means of a pitted surface [Anke] (see above, p. 693 [untranslated]) and a wooden disk turned by hand, as is customary in Finland, and ground with a hand-mill by the women.

C A 231 Bees are often kept here, as in Abkhazia.

The beehives resemble those commonly used by us; they are cut out of linden bark or plaited out of willow twigs and smeared with clay and cow manure. As protection from the rain, a thick straw plaiting is laid on top. [758] Swarms that have flown out are caught with a bark cover fastened on a stick. In July and August, the hives are placed in the forests of the foothills, otherwise near the villages.

A C 462 The women have the same tasks as among the mountain peoples; among the Abkhaz, however, the men help in A C [281] the fields, fruit orchards, vineyards, and at other tasks. Among other things, the women also produce morocco leather (tsuš), A C [212] [293] from which belts, shoes, bedding, etc. are made. Besides vessels and utensils, the men carve beautiful spoons out of wood and horn, build wagons (ɣkū) with two disk-wheels that are hewn out of a single piece of wood and the axle turns with them (cf. Fig. 416 [in untranslated portion]). They used to produce their own A C [389] gunpowder, leeching the saltpeter (gin-khuš = powder-salt) for it from sheep manure. [Fig. 450 appears here.]

[758 cont.]

Silversmiths and blacksmiths are almost the only artisans; the former occupied themselves earlier with the ornamentation of weapons in particular; the latter, of whom there are two or three in every village, make dagger blades, sickles, bits for horses, horseshoes, and the like. Among the Abkhaz their profession is particularly honored and esteemed (see p. 25 , cf. Africa).

In earlier times trade was based exclusively on barter. Before the incursion of the Russians (end of the eighteenth century), the Cherkess traded salt, among other things, to the Osset, bringing it on large, two-

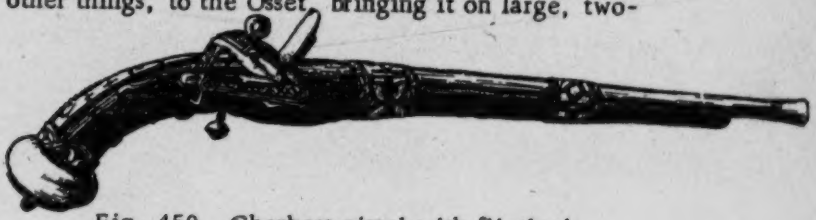

Fig. 450. Cherkess pistol with flintlock, bone pommel, and silver fittings (1/4 natural size) (Museum für Völkerkunde, Hamburg).

wheeled carts, drawn by six to eight oxen, from the salt-lakes along the Caspian Sea between Terek and Kuma. As products of their industry they sold principally wax, honey, skins, cloth, capes, and the like, as well as slaves. Linen material in pieces the size of a shirt served as a measure of value for all wares.

At that time the men, when not engaged in war, devoted themselves by preference to hunting and raiding. In order not to be understood by other people, and also to confuse the game, two kinds of secret language were used: the words in the one (šakobže) are completely different from the Cherkess language; in the other (faršipse) a ri or fe is inserted after every syllable.